

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE CHRISTIAN REPOSITORY

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By Robert Porter,

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SELECTED.

LOT'S WIFE.

Ye careless professors, who rest on your lees,
Amidst your vain pleasures, your profit and ease,
Now God says, "arise, and escape for your life,
And look not behind you—remember Lot's wife."

Awake from your slumber, the warning receive;
This Jesus that warns you, the message believe;
While dangers are pending, escape for your life,
And look not behind you—remember Lot's wife.

The first bold apostate will tempt you to stray,
And tell you no dangers are found in the way;
He means to deceive you, escape for your life,
And look not behind you—remember Lot's wife.

How many poor souls has the serpent beguiled,
With specious temptations how many defiled;
Then be not deluded, escape for your life,
And look not behind you—remember Lot's wife.

The ways of religion true pleasures afford,
No pleasures can equal the joys of the Lord;
For sake then the world, and escape for your life,
And look not behind you—remember Lot's wife.

But if you determine the call to refuse,
And venture the way of destruction to choose,
For hell, you must part with the blessings of life,
And then, if not now, you'll remember Lot's wife.

LOVEST THOU ME?

Hark, my soul, it is the Lord;
'Tis thy Saviour, hear his word:
Jesus speaks, and speaks to thee:
"Say, poor sinner, lov'st thou me?"

"I deliver'd thee, when bound,
"And, when bleeding, heal'd thy wound,
"Sought thee wand'ring, set thee right,
"Turn'd thy darkness into light.

"Can a woman's tender care
"Cease towards the child she bare?
"Yes, she may forgetful be,
"Yet will I remember thee.

"Mine is an unchanging love,
"Higher than the heights above;
"Deeper than the depths beneath—
"Free and faithful—strong as death.

"Thou shalt see my glory soon,
"When the work of grace is done;
"Partner of my throne shall be,
"Say, poor sinner, lov'st thou me?"

Lord it is my chief complaint,
That my love is weak and faint;
Yet I love thee, and adore,
O for grace to love thee more!

From the Guardian.

THE LITTLE SHEPHERDESS.

(Particularly intended for the Juvenile readers.)

At the commencement of the sickness in the city of New-York, the last season, I retired to a country village in the state of Connecticut, to spend a few weeks with a friend. The situation of the place was very pleasant; a fine stream of water afforded sites for several mills and manufactories of different kinds, which gave to the village a spirit of enterprise, not uncommon in the towns of New England. The lands in the vicinity were finely cultivated, and many rich farms spread along the margin of the stream and spread over the gentle hills which bordered on it. The people in general were sober, industrious and economical. They were placed in that happy medium, between great wealth and extreme poverty, in which the greatest enjoyment is to be found. They were well informed as to the business of life, and many possessed a degree of intellectual refinement which rendered them interesting and pleasant companions. I was peculiarly struck with the manly deportment and graceful modesty which characterized the youth of both sexes, and was able to trace the most interesting feature in their character to the influence of religion. The minister of the place was an active and zealous man, and had formed the youth of his charge into classes according to their ages, and regularly attended to some religious exercise every week with them. By the co-operation of most of the respectable people he had established a Sabbath School, and had induced many to attend, who had advanced beyond the limits

of childhood. To this class he gave familiar lectures upon many points in theology, which he could not discuss in so thorough a manner as he could wish on the Sabbath. He did not endeavour to make them able disputants, but to imbue their minds with a knowledge of the great and leading doctrines of the gospel, that they might "give a reason of the hope that was in them with meekness and fear." I was much delighted with this little community, and promised myself no small degree of enjoyment during my stay in it.

As I was fond of the exercise of walking, I made several excursions around the little village, that I might particularly observe the habits and manners of the people, and if possible make my visit profitable to them as well as to myself. One morning, as I strayed a considerable distance from my friend's house, I came to a cluster of hazle bushes which stood near the road side. Here I discovered a little girl, apparently about eight or nine years of age, in the act of gathering the burrs which contain this excellent nut, which far surpasses in flavour the filberts of the south. I was peculiarly struck with the graceful manners of the little miss, who was somewhat abashed when she perceived a stranger so near her, stopping to notice her. There was something very prepossessing in the appearance of the child, which at once interested the heart. Her form was genteel, and her eyes of a dark blue, and uncommonly expressive. Her countenance was open and complexion fair. There was the appearance of mildness and gentleness in all her features, and when she spoke, an engaging smile played upon her lips, while diffidence spread a charm over her whole person. Her dress was plain but perfectly neat and clean, and was so adjusted as to convince the most careless observer that she had been trained up in habits of industry and had acquired a correct taste. "And what do you here, my little miss?" said I, in an affectionate tone of voice. She courtied, in a graceful manner, and replied, "I am gathering hazelnuts, sir." "And are you fond of them, my dear?" "Yes, sir, I like them very well, but I do not eat many of them myself." "For whom, then, do you gather them?" said I; "for your little brothers and sisters, I suppose." "No, sir," said she, "I have no brothers or sisters, nor father nor mother; I am a poor orphan girl, and I live with my grand parents who are themselves poor. I sell the nuts to those who have not time to gather them, or who can employ their time to better advantage in other things." "And how do you dispose of the money which you get for your labour, my little miss? do you get dolls and playthings with it?" The colour came in her face at this question, as if she felt wounded that I could think so lightly of her, and she replied with a kind of trembling earnestness, "No, sir, I pay my tax with it to the juvenile missionary society, and if I can get any more I lay it out in little books." "And what is the object of your Missionary Society, my dear?" said I. "It is to educate poor heathen children, sir, who know nothing about our Saviour." "And will the little sum which your society can raise do much towards sending the gospel to the heathen?" "It would not do much of itself, sir, but there are a great many such societies in the Christian world, and altogether they raise a great sum." "And are there many heathen who are destitute of the gospel?" said I. "O yes, sir," she replied, (losing her diffidence as the conversation became familiar,) "there are more than six hundred millions, besides those in our own country." "And where do you learn this, my little girl?" said I. "From the Missionary Catechism sir," I was afraid to put any more questions to this child, being fully sensible of my own ignorance upon this subject, and unwilling to expose it; I therefore broke off the conversation by requesting her to bring her nuts, when she had prepared them, to my friend's house, promising to purchase all she should bring. As I turned away from her to pursue my walk, I said to myself, I must know more of this interesting little creature; And is it possible, thought I, that she can feel such an interest in the welfare of the heathen as to forego all those re-

creations which are so captivating to the infant mind, that she may contribute her mite to send the gospel to them? And is it a fact that there are so many as she says, who are destitute of that gospel which we enjoy? I have heard missionary efforts derided by many as being visionary in the extreme; but here is a child, eight years old, who knows more about the heathen world than I do, who am more than forty; and she, though poor and destitute, denies herself, and labours to acquire something to contribute to the benevolent efforts of zealous Christians in spreading the gospel, and I who have a fullness, and who waste more very frequently upon my own appetite than she could earn in a month, never contribute a farthing to this object, except when a contribution is publicly solicited; and then I must confess, I give to avoid singularity, more than from any regard to the object itself. Such reflections as these passed in my mind as I was returning to the house of my friend. I communicated to the family the pleasant interview above related, enquiring of my friend's wife, if she could tell me something about the interesting child. "Oh," said she, with much animation, "it is the little Shepherdess, as we call her. Her name is Maria Seymour; she is a child of no common understanding, I assure you, and so perfectly amiable, that she is beloved by every one who knows her. Her history is melancholy, and may be given in a few words. Her father had recently commenced business as a merchant in the state of New-York, at the close of the war, and was doing well. He married the youngest daughter of one of our neighbours, who was a respectable farmer and possessed of a competency. They had been attached from youth, and a more interesting couple was scarcely to be found. Mr. S. soon after his marriage was taken sick with a consumption and was obliged to give up business; he declined rapidly, and within a year sunk into the grave. His wife returned to her father's house, and in a few months after the death of her husband, became the mother of this child. She had received a good education, and was possessed of an excellent understanding, and was ardently pious. A series of misfortunes about this time reduced her father almost to poverty, so that he was obliged to sell his farm and remove to one of much smaller dimensions, and to content himself with a neat but humble habitation. The old gentleman bore his troubles with christian fortitude and patience, and his conduct reflects the highest honour upon his piety, and he still retains the confidence and respect of his neighbours. Mrs. S. devoted herself to the instruction of her child, a task for which she was well qualified. She mingled but little in society, as she felt her depressed and dependent condition. She was however active in doing good, especially in the Sabbath School. But her health and spirits were much affected by her own affliction; and those which befel her father, and two years since, she bid adieu to the world in the triumphs of faith, leaving little Maria to the care of her grand parents. The sweet child was almost frantic with grief at the death of her mother, and for some time appeared very pensive and melancholy, and scarcely any subject of conversation seemed to afford her pleasure, except the virtues of her mother. At the mention of her name she would weep, and she has been known to go into her chamber and shut herself up and examine her clothes, as if she derived a melancholy pleasure in meditating upon her. But by degrees she recovered her sprightliness, and has appeared to enter into the lively sports of the children of her years. She is foremost in every thing where intellectual exertion is required. Her perceptions are quick, her judgment mature to a degree far beyond her years; and her memory retentive. During the last summer she committed to memory a large number of the psalms, several chapters in the New Testament, and the whole of the Missionary Catechism; and her knowledge of missionary labours is very considerable. By the advice of our minister a number of children, somewhat older than little Maria, were formed into a society whose object is to aid in the education of heathen children. They pay one cent a week, or fifty cents a year.

Application was at first made to those children only whose parents could well afford the expence, and as Maria was younger than any of the members, and as her grandfather was unable to give any thing, she was not thought of. But she became anxious to join the society, and by gathering berries and nuts in the season of them, and selling them, has paid the sum required during the two last years. Her grand father who keeps a few sheep to supply the wants of his family, and as he is short in pasture ground, little Maria tends them in the spring while they graze by the road side, previous to their being driven away for summer pasturage, and thus has she acquired the name of the little Shepherdess."

It is scarcely necessary to remark that this relation increased the interest which I already felt in the child. In a few days she came according to my request, bringing with her about two quarts of nuts which she had gathered with her own hands. I would have cheerfully given her ten times the price she asked for them, but I was doubtful as to the effect which such an act might have upon her disposition; I therefore contented myself for the present with the usual sum. She appeared very thankful, and asked if the gentleman would wish for any more. I told her I would take all she could collect. Her eyes which were naturally expressive, sparkled with unusual animation, and she bid us good morning with a sweet and placid smile, and tripped along through the yard, like one who is anxious to communicate some interesting news to a friend.

On the next sabbath I was invited by my friend to stay after divine service, and witness the manner in which they conducted the Sabbath School, and the improvement of the scholars. There were about 180 children present, divided into about a dozen classes. I was pleased to see the interest they manifested in the recital of their lessons. The progress which some had made was almost incredible, but their class papers were kept with great accuracy, and there could be no mistake. I conferred with the directors of the school on the subject of offering premiums to the different classes as a reward of merit. It was finally agreed on and was announced to the school that a suitable premium would be given to the child in each class who should appear best on examination in three weeks from that time; and that these premiums would be supplied by a stranger who felt a deep interest in the improvement of youth. The eyes of the school were directed towards me as the person who had made the proposition, and each seemed to say, "I will do my best to get a premium." The directors were to be the judges.

The more I saw of the little Shepherdess, the better was I pleased with her. The principles of religion were instilled into her mind at a very tender age, and they seemed to influence her conduct to an uncommon degree. The following circumstance evinced the tenderness of her conscience. One morning in September, I walked into the orchard which reached to the road, and I observed several children on their way to school. As they approached, I sat down behind a large stone in the wall, which entirely hid me from their view. I heard one of the little girls, somewhat older than Maria, propose to get over the wall and gather some pears from a tree which stood near. To this Maria objected, saying, "my mamma told me I must never steal." The other replied, with much smartness, "I hope you don't think I would steal, Maria—I would not steal any sooner than you, though you think yourself so good." "I do not think myself good," said Maria, in a gentle manner, "I know I am a very wicked girl, but I think it very wrong to take any thing without liberty." "I have heard my father say," replied the other, "that it is not stealing to take a few apples or pears to eat, without asking for them, and that was all I intended." "My mother told me," said Maria, "that I must never take the smallest thing without permission, and that I must never wish for that which I could not have, as this would be breaking God's commandment, which says, 'thou shalt not covet'—and though I love pears as well as you, I am sure I would not touch one without permission for any thing."

"Well," said the other, "I suppose you will run and tell if I get over and take some of them, and it will recommend you to Esq. E. and the gentleman who is stopping there." "It is not my wish," said Maria, "to expose the faults of others, and I shall never inform when they do wrong, unless I am questioned, and then I will not tell a lie to save them from blame." "Well," said the other, "I think a telltale is a very mean person, and I had rather tell a lie than to see one of my mates punished." "I love my mates," said Maria, "and I am always sorry to have any of them corrected, but I love God's commandments better, and I dare not break them to please any one." This conversation diverted the little girl from her first purpose, and she began upon another subject. "And I suppose you expect to get the Bible with a morocco cover which is to be given to some one in our class as a premium. I understand the gentleman says you shall have it, because he likes you the best of any of the scholars." "I do not believe the gentleman ever said any such thing," said Maria. "It is not for him to say who shall have the premium; it is the business of the directors. I hope I may be so fortunate as to deserve it; I shall do my best; and I would study as hard if there were nothing to be gained." They now set forward on their way, and were soon out of hearing. I could not but observe the difference in the temper of these children, and the different influence of correct and incorrect principles over the heart and practice. Many parents are so indiscreet as to palliate or excuse an immoral act, because it happens to be less flagrant than others of the same character, and thus they confound the distinction between right and wrong, and insensibly destroy the odiousness of vice in the youthful mind. For instance, they will assert, that there is no harm in stepping into a neighbour's orchard and taking as much fruit as one needs to satisfy the appetite, though it would be wrong to carry it off in bags. Children should early be taught to avoid evil practices. Their minds should be trained in the strictest rules of virtue, and they should fear the minutest departure from them. Parents cannot be too assiduous in pressing upon the minds of their children the fear of the Lord. Surrounded as they are by temptations of every description, and possessed of hearts naturally inclined to evil, it will require all the moral discipline which the wisest and the most zealous parents can exercise to save them from those destructive courses which 'take hold on hell.'

The day of examination at length arrived, and many anxious hearts beat high with the hopes of winning the prize. A small Bible bound in morocco was the premium offered to the class to which little Maria belonged, and the directors unanimously adjudged it to her. Her answers were always prompt, and she discovered an extent of knowledge in the sacred scriptures far beyond her years. I was pleased to see several of her mates, as they examined the premium, speak affectionately to Maria, and congratulate her on her success. The looks of many seemed to imply that they were glad it had fallen to her lot; since it could not fall to their own. She received the book with a modest blush, saying, "she hoped she should make a good use of it."

(To be continued.)

EXTRACT OF A LETTER FROM MR. WOLFF.

I left Lattaehia the 29th of August and arrived at Cyprus the 4th of September. Mr. Vondiziano received me very kindly indeed. He is British Consul General of the island. He gave me a room in his house.

All the European Consuls, not one excepted, desired that the College which I intended to establish at Aleppo, should be established at Cyprus. The prospectus was drawn out, signed by all the nine Consuls of Cyprus, and all the Europeans of Cyprus. Mr. Caprara the Austrian Consul General of that island, and Mr. Neville, the Chancellor of the English Consulate, desire tracts and Bibles for distribution.

Two Greek priests, and their two servants, have been condemned to death, by suffering a thousand stripes, at the command both of the Governor of the island, and the General of the troops, and have been already put into prison. As they were not protected by the Consuls, no consul thought it advisable to interfere. I asked first the English Consul whether he had any objection to my going to the Governor and the General, to ask from them as a favour, the lives of the two priests and their servants. As the Consul had no objection, I went immediately to both Turks,

i. e. the General and the Governor. I shewed to them my Firman, which the Right Hon. Lord Strangford was so gracious as to procure for me from the Porte, and letter of recommendation procured to me by Mr. Salt, from Mahomed Ali, Vice King of Egypt. They complied with my wish, and both the Greek priests and their two servants were immediately set free. I myself went to the prison, and took them with me to the English Consulate.

Two noblemen of the Greek nation were condemned to death, before I arrived in that Island. One of them was beheaded, and all his property confiscated; and the other saved his life by the exclamation: "There is God, and nothing but God, and Mahomed the Prophet of God"—he apostatized. The two boys of both, the one of them eleven years of age, and the other fourteen, ran the danger of being taken by the Turks, and of being educated in Mahomedan night. I took them with me, with the written consent and permission of their mothers, and the British Consul General, and the approbation of all the European inhabitants of the island; they are now with me here in Alexandria; they cause to me much joy; they have talents, and I intend to send them to England, where they may be educated in science and vital Christianity, and be sent back as missionaries to their own nation; they read and write, and speak modern Greek, and understand the ancient, and they know a little Italian. I am sure that you, Mr. B. Mr. S. Mrs. D. and Dr. F. will take care of them.

At Cyprus are no Jews, and the reason is this. There have been many Jews at Cyprus, many hundred years ago, but it came in their mind to establish a new Palestine upon that island; they murdered in their fanaticism many thousands of the Gentile inhabitants, but were finally compelled to lay down their arms and fly from that Island.

I arrived at Damiat the 24th of September, 1822. I explained to Mr. Surrur, the British Vice Consul of that town, the object of the Bible Society for promoting Christianity among the Jews. He answered to me in form of a letter, that he will most readily promote the cause of both Societies. At Damiat are twenty Jewish families: some thousand Catholic and Chrismatic Greeks.

Rabbi Maimon, the most learned Jew in Damiat, called on me. I read with him the Prophets and the Gospel, and gave to him a New Testament in Hebrew; he promised to read it attentively, and to tell after one month, the result of his enquiry, to Mr. Surrur.

I arrived at Alexandria the 4th of October, where I was received with a true brotherly cordiality by Mr. Salt, his lady and mother-in-law; and by Mr. Lee and his family; they were just at dinner; they invited me immediately to dine with them, and Mr. Salt delivered to me the letters which Mr. Drummond sent to him, in which I found a letter of my dear Mr. S. and Mrs. B. Mr. Salt promised to me to introduce me to his Royal Highness the Vice King of Egypt, and he desired immediately Mr. Bogos to introduce me to that great personage. I was introduced to his Royal Highness the 7th of this month. His Royal Highness asked me to sit down at his right hand, and a cup of coffee was brought to me. As the etiquette demands to address him in the Turkish tongue, Mr. Bogos was my interpreter. I thanked his Royal Highness for the letter he gave to me before my departure for Syria, which letter I said to him, has not only been of great use to me in his own territory, but it was even highly respected by all the Governors throughout Syria. I told farther his Royal Highness, that his name and glorious deeds, the battles he fought, and the *Wachabites* he subdued, are the general subjects about which the Caravans sing, and that his name is a sure safe passport among the Arabs of the desert of Bagdad. He was exceedingly pleased with those accounts; he asked me how long I was absent from Jerusalem? I told farther his Royal Highness that I had projected the establishment of a college for the inhabitants of Aleppo, which was accepted with a heartfelt joy, but the earthquake rendered it impossible to bring it into execution there, I asked his Royal Highness whether he would permit to my friends, Henry Drummond, Esq. and my other friends in England, to establish such a College in Bulaka, near Cairo? His Royal Highness replied, "I have not the least objection, and you may write to your friend, that I permit it with the greatest pleasure." He told me that he has already begun to establish a little institution at Bulaka, which is under the inspec-

tion of Hagio Osman Nureddin. I said, that I have the pleasure of knowing Hagio Osman Nureddin, and I should be very glad if his Highness would send him to England for some time. His Highness observed that he intended to do so some time or other.

The Vice King of Egypt is much like Pope Pius VII. in his outward appearance—only of a stronger constitution. Henry Salt, Esq. himself, called, on the 8th of October on his Highness to speak with him, to see whether he was really disposed to keep his promise with respect to the establishment of a school at Bulaka, and he found him really so, which you will see by the memorandum of Mr. Salt himself. Speak about this with the Quaker, Mr. Allen.

My Greek boys are very diligent. I confess that it gives me more joy to do good to a Gentile than to a Jew, and since I have those two boys with me, the love to our Lord Jesus Christ becomes more sweet to me.

With the humblest respects to Lady H. and recommending myself to her Ladyship's and yours, Mr. and Mrs. B.'s Mr. S. and Mrs. D.'s, and all the society's prayers. I remain, Dear Sir, Yours, &c.

JOSEPH WOLFF.

P. S. No personal insult has taken place against me in Jerusalem: except that the Catholics have publicly preached against me; they accused me likewise to the Governor as one who desires to convert Turks. The Governor did not listen to them, and remained firmly my friend. The letter he wrote to Henry Drummond, Esq. will convince you of it. Jews wrote to me after my departure, that I should return to Jerusalem. Greeks and Armenians, and even Catholics walked upon Sion, and in the valley of Jehoshaphat, and read the Gospel and exclaimed "Truth! wonderful!" But you will have received at this time my Journals.

CEYLON MISSION.

JOINT LETTER OF THE MISSIONARIES Jaffna, Oct. 17, 1822.

A native College Proposed.

The most important design we now have in view is the establishment of a *Central School or College*. As to the expediency of such an institution, we have decided; but have not yet the plan of it matured. For such an establishment there appear to us many important reasons. In deed there seems to be a necessity for something of the kind—Our reasons are summarily these:—

1. It will tend much to a more general diffusion of Christian knowledge among both the higher and lower classes of society.
2. By introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry.
3. In this college can be raised up *Translator's, Native Preachers, Teachers, and Assistants*, who will be thoroughly instructed, and well qualified to communicate instruction to others. Men can also be trained up for public service under government, whose principles and habits will be such as to become, in various ways, auxiliary to the extension of Christian knowledge.
4. In this higher seminary, the boys in our boarding schools can pursue and complete their education under peculiar advantage. Having attended to certain preparatory studies in their several schools, they can be united in this, and taught under the superintendence of one person; whereas the boys in our different schools, on the further prosecution of their studies, will otherwise, require much of the time and attention of each of us.
5. The college would prove a powerful stimulant to the boys, who are now pursuing their studies in our different schools, to qualify themselves for admission to its privileges. Although the standard of education is exceeding low, yet learning is not altogether undervalued. One reason why this people are not better taught is, that they have not the *means* of instruction, nor are there any among them properly qualified to teach. Their system of education is very defective; and if it were not, their language contains very few treasures to enrich the mind.
6. Such an institution would recommend our missions to the government, by providing for the public service young men trained and educated in a manner very superior to any whom they now can employ; and would therefore contribute to the perpetuity of the establishment of the Board here.
7. For the establishment of such an institution we enjoy facilities, which, per-

haps, cannot be found in any other mission in the East.

We have strength of our own to devote to this object.

We now have, or can easily obtain, any Tamul assistance which may be needed.

We have already under our care, boys to compose the institution; those, indeed, whose situation demands it; and our boarding schools would always be nurseries to such a seminary.

The expenses of such an establishment would not be so small in any part of India, as in this district.

[The missionaries contemplate the early establishment of at least one *native station*—which will add somewhat to their expenditures. Permanent repairs will soon be required at *Manepy*—and the number of free schools must be enlarged.]

Interesting Case of hopeful Conversion.

With regard to our labors generally, we are happy to say, that they continue to be blessed. Since our last communication, there has been one addition to our church from among this people. The case of Philip, the individual admitted, was one of particular interest. About six years ago, he came into possession of a New Testament, the reading of which was blessed to the hopeful conversion of his soul. Two years ago, he commenced, of his own accord, unknown to any Christian friend, publishing a knowledge of the Saviour to his countrymen. A few months since, Providence brought him to our notice; since which time, he has lived at Tillipally, studying the Scriptures, and laboring among the people. The evidence he gives of love to God and man, is in a high degree satisfactory. For further particulars respecting him, we refer you to an account to be forwarded by Mr. Poor.

In our last letter we mentioned two individuals whom we consider as candidates for admission into our church. Besides those, there are now 3 others, who give some evidence of having passed from death unto life. And, in almost all our parishes, there is one individual, or more, who, although they give no evidence of piety, are apparently seeking after the truth. Some cases of this nature have excited great interest. We have much reason for gratitude to God for the good measure of grace, which he has bestowed upon our little flock, so that even the lambs thereof have been enabled to glorify him.

[The native preachers are becoming more and more useful. They are beginning to itinerate at a distance among the people, and generally spend five or six days of each month either separately or unitedly on the adjacent islands or in different parts of the district.]

PALESTINE MISSION.

Extracts from Mr. Fisk's communications. NOTICES OF MALTA.

[Of the history of Malta, it is not necessary to say more in this place, than that it was given to the Knights of St. John of Jerusalem, by the Emperor Charles V in 1530, and that the Order held possession of it till 1798, when it was forcibly taken from them by Buonaparte. The British soon after blockaded the island and besieged the strong places; which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived.—This central situation, so near Europe, Africa, and Asia, and holding so near a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical laborers shall proceed into all the surrounding region.]

Description of Valetta.

At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz fire. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should spread in any part of the town. The streets are in general well paved; and are kept tolerable clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones particularly, are furnished with two or three bells each, and some of them still more. These are rung almost perpetually. The streets cross regularly at right angles; and at the

respective corners are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island promising forty days indulgence to every one, who shall repeat before the image, a *Pater Noster*, an *Ave Maria*, &c. I have enquired of two priests, and several others, about the import of this promise; but I can get no satisfactory answer. One says it means forty days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely forty days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders forty days fasting as a penance for some sin, this indulgence may perhaps release from one day of it.—Thus we see in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the town is a small bay, which forms the harbor called *Marsa Musciet*, in which vessels perform their quarantine. In the middle of it is a small island on which stands the *Lazaretto*. In the time of the knights, this was a prison for slaves. East of the town is the great harbor; and beyond it, forts *Ricasoli* and *St. Angelo*, and the towns *Sanglea* and *Vittoriosa*. At the north end of the town between the two harbors, is fort *St. Elmo*. The south end connects with the country.

Religious state of the People.

In regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question,—"What do you believe?" the child answers,—"I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master who is a priest has told me, "We might believe *blindly*, whatever the church says." The pope sometime since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not, I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers.—The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, administering the sacraments, &c.

A Jew.

I have become particularly acquainted with only one Jew in Malta. His name is Abraham Cohen. He is a native of Leghorn; and, while in that city, his attention was seriously excited to Christianity many years ago, by intercourse with Catholics. To prevent his being baptized, his father sent him to Tunis. After remaining there several years, he came to Malta. Here he met with Mr. Wolff, who spent much time in giving him instruction. He speaks of Mr. Wolff, as the means of opening his eyes to see the truth. He has since received instruction from Mr. Wilson. I had several interviews with him. We read the Scriptures in Hebrew and Italian, and conversed at some length about the Christian religion. He seemed fully convinced of its truth and desired very earnestly to be baptized; but he knew so little about real Christianity, and the evidence of his real conversion to God was so uncertain, that we felt it a duty to defer his baptism for a time at least. On his leaving Malta for Corfu, I gave him a Hebrew Bible for his own use, and 100 tracts to distribute. God grant that we may soon see many Jews in the same or a still more favourable state of mind.

Boston Rec.

BRINDABUND,

A valuable native preacher, who lately died at Monghyr, India.

Brindabund first heard the gospel at a large fair, between Butwa and Berhampore, the name of the place I have forgot. He was observed to pay great attention the whole day, and was seen sometimes to laugh, at other times to weep. At night he came to Mr. Chamberlain, and said, I

have a flower, that I wish to give to some one that is worthy of it; I have for many years travelled about the country to find such a person but in vain.

I have been to Juggernaut, but there I saw only a piece of wood. That was not worthy of it, but to-day I have found one that is, and he shall have it; Jesus Christ is worthy of my flower. (by which he meant his heart.) He was a Byragee. He went to Butwa, where he remained for some time. He cut off his hair and shaved; his beard had grown to such a length, you could hardly see his eyes. He left off smoking Gunga, which he said, had taken his eye sight. He soon recovered his sight, learnt to read Bengalee, and from an idle Byragee, he became an industrious old man. He was baptized either at the close of the year 1808, or at the beginning of 1809. Some time after he was baptized, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, I think I have heard, he used to observe, the sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindoe, and was much engaged in reading and conversing with people.

He however, did not like the Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816, when he came to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning to night in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it had been said to him, you had better stay at home to day, Oh, he would say, what do I live for?

At the close of the year 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat was brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, there I found Jesus Christ. He seemed much refreshed by this visit. On the way back, you would hear him reading the scripture and talking to the people in the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in soul, longing to depart and be with Christ. The day before he died, I called with one of our sisters to see him. I thought he was past speaking, but he roused himself, and with a pleasing smile said, do not pray for my life, I long to go. When asked if he would take any thing, he said no, and putting his hand on the part of the scriptures that lay on his bed by him, he said, that is my meat and drink, and medicine. After we had left him, the neighbors as was their custom, came round him. He got up and sat at his door, and repeated, (for he was mighty in the scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the sabbath, we sent to know how he did, but found that he had done with the things of time. He entered into the joy of his Lord, September 2, 1822. [Lond. Bap. Mag.]

From the Monitor.

CATACOMBS OF PARIS.

Some account of these subterraneous chambers "full of dead men's bones" may perhaps be interesting to the readers of the *Monitor*. The one subjoined, is given by an American, who visited them in the year 1819, and 1820.

"I have again visited the Catacombs. They lie under the southern division of the city, which having furnished stone for the buildings and public edifices, is hollowed out to an alarming extent.—When the grave yards of Paris were suppressed in 1778, the bones were carried to these excavations, and arranged with the utmost admirable order and symmetry in chambers formed for them by the chisel of the architect.—Having provided ourselves with a guide and wax tapers, we descended a long flight of steps, at the bottom of which commence the galleries and rooms. It is astonishing with what gloomy pomp

this temple of death is arranged. The largest bones piled with much symmetry and in compartments sustain the smaller ones, which are thrown behind. The number of dead bodies which have furnished these bones are estimated at three millions! The walk which we made in the midst of them, appeared about two miles in extent. Lines drawn on the ceiling of the galleries guide the subterranean traveller in his melancholy walk. Nor is it then unattended with danger. A young man not long since attempted to explore the long drawn aisles and fretted vault without a guide, his taper soon failed him; and after some months he was found dead on a stone with his hands lifted up in the attitude of prayer. The bones of those who lie here are piled up without distinction of rank, wealth or beauty. The deep excavations which contain them undermine a large part of the French metropolis. Yet thousands of its gay inhabitants sit down to eat and drink and rise up to play, thoughtless of the awful precipice which is directly beneath them, and the thinness of the partition which separates them from it."

Important reflections might be made on this brief account of the Catacombs of Paris; but we must omit them for the present and perhaps connect them with some future account of the more extensive Catacombs of Egypt and Rome.

TOUR TO MAYHEW.

A letter from Mr. Goodell, communicated for the *Christian Mirror*.

Columbus, (Mississippi) April 2, 1823.

Four days, Brother —, was I detained by the *Butta Hatchy*. On Saturday morning, I attempted to cross, and happily succeeded—and by next morning reached this place in season to preach twice. But in doing this, I had to travel above seventy miles, and to experience many perils in swimming rivers, creeks and swamps; and here within three hours ride of Mayhew, I am compelled to stay; all before me is a perfect wilderness of waters. The Tombigbee was never known to be so high before: hundreds of cattle, have been swept away by the deluge, and all the boats have been employed for several days in bringing off families, whose log cabins were surrounded or half full of water. May they think of the ark of safety and flee from the wrath to come?

Mayhew April 6.

My dear Brother.—I waited at Columbus for the water to subside till Thursday morning, when the ardour of my desire to see the dear family at Mayhew, would suffer me to stay no longer. Leaving my horse behind, I took a little log canoe, and went with it three miles through the woods. I helped paddle till my strength was completely exhausted. After leaving the boat, I soon came to water too broad and deep for me to pass on foot. I then hired a boy and a horse of a half breed to carry me over and a few miles beyond. After the boy left me, I waded through much mud, and much water. After taking off my boots to empty the water from them, as I proceeded through the wilderness, hungry and thirsty, and drew near to the long wished for spot, there opened unexpectedly to my view, an extensive prairie, which contains several thousand acres, and which appeared to be without a single stone, or tree, or fence, except the railing which enclosed the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the mission houses. "Beautiful for situation the joy of the whole earth is Mount Zion on the sides of the north."—for thither the tribes go up to learn the testimonies of God.—Casting your eyes over the prairie, you will discover here and there herds of cattle, of horses, and of wild deer, all grazing and happy. This is certainly the loveliest spot my eyes ever saw. The prairie has very gentle elevations and depressions, which contain each from a hundred to a thousand acres, and which from a little distance resemble the undulatory motions of the waters of the Atlantic, a few leagues from the land, after a tremendous storm. As I walked on, pausing and wondering, Mayhew would almost wholly disappear; would again rise to view in still greater loveliness, half encircled with the oak, the sycamore, and the mulberry, which border on the prairie on all sides.—Flowers of red, purple, yellow, and indeed of every hue, were scattered by a bountiful God, in a rich profusion, and in all the beauty and innocence of Eden, on each side of my path; and their fragrance was as if the incense of heaven had there been offered.—The distance to Mayhew, which at first appeared to be no more than a few

hundred yards, I found to be not less than two miles. But though the distance is so great, and though my limbs, through excessive fatigue, could scarcely perform their office, yet in contemplating this lovely scene, with all its interesting associations my soul, ere I was aware, "made me like the chariots of Amminadab."

I was received with great gladness by these devoted men and women, and we immediately united in thanksgiving to God for my safe arrival. The mission family consists of ten persons, besides the hired help and the children. They have erected and nearly completed 14 or 16 buildings, and expect to open school within 3 weeks. I will give you a particular account of the manner of living, the necessities, the prospects, &c. after I have visited Elliot. Tell your people to pray for these tribes—and to pray for these missionaries—and for all others.

Your friend and brother,

W. GOODELL.

P. S.—Mayhew is in the State of Mississippi, about 35 miles from the eastern boundary.

JOURNAL OF THE BETHEL FLAG.

The committee in attendance at Mr. Gardner's boarding house N. York, Water street, had an interesting meeting there on Friday evening, the 25th of February. The usual exercises were engaged in. The sixth chapter of Daniel was read. The remarks made on it went chiefly to show the true courage of Daniel in honouring his God; the happy influence of frequent and fervent prayer on the temper of his mind, making him to descend from the height of prosperity to the depth of adversity with perfect composure, because God was as near to him in the den of lions as in the palace. In the conclusion, the duty and safety of prayer was insisted upon, and each seaman was particularly urged to be careful that a Bible should be found in every ship he sailed in, and to endeavour to have it frequently read, as he knew not how much it might be blest to him, and to his shipmates.

A good looking seaman (second mate of a ship in port) then rose and spoke in a very feeling manner to this effect.—"I know not how to be silent on such an occasion; I bless God for such a meeting as this, to see so many of our seamen, some of them my shipmates, so richly enjoying the means of grace. I must declare the goodness of the Lord to my own soul, in bringing me, I trust, from darkness into light.—It was three years ago, on a voyage to Curacao, at sea, without human agency, that blessed book the Bible, which has now been so earnestly recommended to our attention was in the reading of it sanctified to my soul. I was awakened to see my true condition, not that I was better than my shipmates, but that I was a guilty sinner lying at the mercy of a holy God. I betook myself to prayer, beseeching the Lord for mercy, and I trust that like Daniel I have felt its efficacy in a trying hour I found that precious Saviour who bled and died for me, that I might have hope of eternal life through him. Oh how different has my life been since that gracious change. I give my humble testimony in favour of prayer, and of the grace and mercy of my God.—Oh that I could praise Him as I ought!—My dear fellow seamen, I know all your dangers; I have encountered them often since my youth; I know your unwillingness to forsake your sins and to turn to God—I am acquainted with the excuses you offer, for not giving immediate attention to the salvation of your souls; they are just as I used to make; but what will they avail us at the hour of death. Are they not vain and dangerous now? Blessed be God for such meetings as these, and for the kind concern now manifested for sailors; my heart prays, I trust, continually for a divine blessing on these means of grace, and that the hearts of mariners, may be opened to receive the truth in the love of it. I might say more but my heart is full, I shall never cease to pray for the precious souls of my brother seamen. Praise be our God for such meetings as these."

The chairman of the committee in addressing this speaker said, "we desire to unite with you in prayer." This son of the ocean cheerfully obeyed, and poured forth his supplications, evidently under the teaching of the spirit, with humility, earnestness, good sense, and devout adoration of the God of all grace. The effect on a pretty large company present was manifest; and many tears marked as they fell, the melting of hearts through out the assembly. The whole of the exercises during the evening were solemn and impressive, evidently felt by all. Indeed

there was every reason to believe that the presence of the Lord of glory was given to them, that were met in his name, and that every heart beat in unison to that sweet confession of spiritual joy, "it is good to be here"—*Christian Herald and Seamen's Magazine.*

From the Religious Remembrancer.

PHILADELPHIA EDUCATION SOCIETY.

To the Friends of a Learned and Pious Ministry.

The managers of the *Philadelphia Education Society*, auxiliary to the Board of Education, under the care of the General Assembly, respectfully inform the benevolent who may read this address, that they are in great want of funds to carry into effect the general designs of their organization; and that at the present time there are several young gentlemen in the Theological Seminary at Princeton, from different states in our Union, who must reluctantly leave that fountain of religious instruction before they have completed the regular course of studies, preparatory to the work of the Gospel Ministry, unless we can obtain at least a partial support for them. They are well advanced in their course, are young men of talents and of decided piety; and we cannot consent, without making this effort to relieve them, that they should relinquish the pursuit on which their hearts are set, or else be ushered into the ministerial office without due preparation.

With the hope of moving some to contribute to our funds, who have already assisted us, and others who have done nothing in this way, because they have been unacquainted with our Society, and its operations, we present the following statement.

Our Society was formed December 17, 1818.—Since that time, we have assisted, either by our own Board or Auxiliary 35 young men, who have had the work of the Christian Ministry in view, with books, or board, or clothing, or tuition; and several with all these, both in their academical and theological course.

Some of these beneficiaries were natives of New England, some of Kentucky, some of North and South Carolina, some of Virginia, and some of Pennsylvania. We have regarded, in no instance, the place of one's birth as a motive to our charity; but have assisted, and still design to aid those who most need assistance, and at the same time have done most for themselves. We deem it of peculiar importance to carry those forward in their studies, who by the help of parents and friends are well advanced in literary pursuits, and who must now be relieved from some other source, or experience inextricable embarrassments. As our exertions, therefore, are not confined to the inhabitants of the state of Pennsylvania, we entreat pecuniary support also from our friends in other States, and we look with expectation to the South and West.

We have enrolled on our list of applicants many persons every way deserving of our confidence and assistance, whom we have hitherto been unable to relieve.

Our funds have received from the Female Auxiliary Education Society in the First Presbyterian Church in this city, \$221 12; from do. in the Second do 410 49; from do. in the Third do 417 11; from do. in the Sixth do 205, from the Second Presbyterian Church in Wilmington Del 500, from Lancaster Female Auxiliary Education Society, 80; from Female Pencader Education Society in New Castle County Del 75 50; from the Union Auxiliary Education Society in Salem, S. C 167 50; from the Female Education Society of St. Georges and Forest Congregations, 109 20; from the Female Education Society of Neshamony, 20 25; from do. of Abington, 10, from do. of Frankford, 34 26; from do. of Norristown, 48 75; from some ladies in the congregations under the pastoral care of the Rev. John Smith, in Chester county, and in the state of Del 64 54; from a Female Society in Harrisburg, 300; from Middletown congregation, 20 13; from the congregation of Cape May, and their pastor, Rev Mr. Ogden, 37 40; from the Presbytery of Northumberland, 30; from Mrs. Sarah Hollinshead, a donation and legacy of 55; from Mrs. Esther Abernathy, a legacy of 20; from a young merchant just commencing business, 50; and from collections at four annual sermons, 463 92.

From the foregoing and all other sources, our treasurer has received since our organization, \$8361 61, and has expended 7936 28. Our present funds consist of the

balance of 425 33, together with 1050 in the six per cent, stock of the United States. We would now ask, are the sources of this charity dried up? Are there none who can afford us further aid? We appeal to the consciences and the benevolence of our countrymen; and as personal solicitations, especially when money is scarce, are disagreeable both to the solicited and solicitor, we will thank any one to send a donation by letter, or otherwise, however small it may be, to any one of the managers, whose names are subjoined.

Robert Ralston, *President.*

Rev Drs. Green, Neill, Woodhull, and Nott, and R. E. Caldwell, Esq. *Vice Presidents.*

John Stille, Esq. *Treasurer.*

Rev William Engles, *Rec. Secretary.*

Other Managers.—Drs Alexander and Miller, and Judge Bayard, of Princeton; Rev. S. B. How, and John Poole, Esq. New Brunswick; Divie Bethune, Esq. and Dr. J. R. B. Rogers, of New York; William Kirkpatrick, Esq. of Lancaster; Rev. E. W. Gilbert, and Rev. J. E. Latta, Del.; Rev. Dr. Janeway, Rev. Thos. J. Biggs, Frankford; Rev. Robert Steel, Abington; and Messrs. Alex. Henry, John M'Mullin, Joseph Montgomery, Jacob Mitchell, William Nassau, James Stuart, Samuel Morrow, James Kerr, and Branch Green, of this city.

By order, and in behalf of the Managers,
EZRA S. ELY, *Cor. Sec.*

May 3, 1823.

Since the preceding communication from the Philadelphia Education Society was in type, the Treasurer John Stille, Esq. has received \$9 from the Union Society of young men in this city; \$5 from the Female Education Society of the 1st Presbyterian Church in this city; \$64 from the Female Education Society in the 2nd Presbyterian Church. In addition to the contributions from the Female Education Society in Wilmington which the Corresponding Secretary has above reported, that auxiliary has for a year past supported one student; the Lancaster auxiliary, one; the Reading auxiliary, one; and a Society in Newtown, one.

E. S. ELY, *Cor. Sec.*

From the Boston Recorder.

Ministers are often made life members of the Education Society, the Bible Society, the Tract Society, &c. by the contributions of ladies. This custom cannot be recommended too highly. It has the advantage of binding the contributors by a permanent tie to the respective societies, to which their contributions are given. Where the means are adequate, why are not Ministers' Wives also made life members? I apprehend no objection to appropriating contributions in this way; and it appears to me, that this method, if adopted, would serve to increase the interest felt by the contributors in the objects of their benevolence, and bind the female community of Christians, as by a golden chain, to those great and good objects, which they do so much to promote. Who will set the first example?

Extract of a letter from Rev. John Allan to the Editor, dated at Huntsville, Alabama, Feb. 24, 1822.

There is nothing very flattering in our religious prospects here: yet I trust religion is on the whole gaining ground.

I lately visited Creek Path Missionary Station, about 37 miles from this place. It is truly pleasing to see the improvement made by the Cherokee youth, and still more gratifying to find so goodly a number of those more advanced in life who are brought to the knowledge of the truth. The members of this little church adorn the doctrine of God their Saviour. Their strictly pious walk might put to blush many who in Christian lands profess to be followers of Christ. I had an opportunity of seeing there Mr. Elias Boudinot, a full blooded Cherokee, who has been four years at Cornwall. He is both pious and intelligent, and would be an ornament to society any where. The effrontery of those who deny the practicability of christianizing and civilizing Indians, in the view of such facts is most unreasonable. May I not add that no man would venture on such a sweeping assertion, whose heart was not bitterly opposed to the benevolent tendency of the Gospel? The patient and zealous exertions of Mr and Mrs. Potter, who superintend the station here, have been much blessed. They have many trials and difficulties: but are, no doubt, much consoled with the divine blessing attending their labours.

Pittsburg Rec.

CHRISTIAN REPOSITORY.

FRIDAY, MAY 23.

We, last week desired the Postmasters to return any Repositories in their offices, which were not called for. Several papers have, accordingly been returned. To some of those subscribers who have declined we are not much indebted for their generosity or their justice. Our terms are that those who wish to decline, should give thirty days notice, and pay all arrears—these have omitted both these requirements; and returned only a part of the papers. We are particularly in want of the 54th No. for which we offer 25 cts. each.

In accordance with the advice of the friends of "Paul & Amicus," we have determined to reduce the terms of the volume to subscription price. They may therefore be had at \$1 50 in boards, or \$1 81 full bound. Purchasers of ten copies to have the eleventh gratis.

The news we publish this day from Europe decides the great question of peace or war. "The blow is struck." A fire is kindled which in all probability will not soon be extinguished—a war between France and Spain, simply considered, is not of so great moment; but, when we look forward with a philanthropic eye at the combustible materials which compose European governments generally, we are led to mourn for the desolations which are likely soon to overspread that fair portion of the globe, and pray for the ushering in of that glad Day, "when nations shall learn war no more."

We spent a few days during the present and past week in attendance on the General Assembly of the Presbyterian Church, in the United States, which commenced their Session on Thursday the 15th Inst. in Philadelphia; they are expected to continue until the middle of next week—there is a pretty numerous attendance of the members, and the greatest harmony appears to be manifest. The business before them is immense, and must yearly increase, while the churches under their care continue to flourish and increase as they have for the last ten years. The Narrative of the state of religion, was interesting to every lover of truth, tho containing nothing very special. We expect to be able to give copious extracts from it shortly.

We heard the annual Missionary Sermon on Monday evening last—it was generally esteemed a most masterly production. It is expected to be printed, and if so, we hope every reader of the Repository will obtain it. The collection on the occasion was about 200 Dollars.

Willard Hall, Esq. has been appointed District Judge for the District of Delaware, in place of the late John Fisher, Esq. deceased.

SELECTED SUMMARY

Councillor Lillienster, of Frankfort on the Main, has published a singular work, in which he attempts to prove argumentatively and methodically, that the prediction respecting Anti Christ, are now on the eve of being accomplished. Anti Christ, he asserts will appear in 1823; his arrival will be succeeded by ten years of religious wars: after which the Millennium, as he assures us, will commence in 1836.

Mission to Hayti.—The Baptist missionary society of Massachusetts have appointed Rev. Thomas Paul, of Boston, as a missionary to Hayti. It is expected he will embark in the first vessel from Boston to Port au Prince. He is to make a trial for six months. If there should then be favourable prospects of success, the mission will be permanent. Pecuniary aid is needed for the enterprise. In Hayti, the Catholic religion is that of the government; but the constitution tolerates all other denominations. Since Mr. Paul was appointed, a letter has been received from an intelligent and pious colored person in Port au Prince, expressive of great anxiety that a preacher might be sent to Hayti.

Episcopalian Colleges in New York.—The regents of the University of New-York have granted conditional charters for two new colleges in that state; one at Geneva, under the management of the Episcopalians, the other at Ithaca, under the control of the Methodists. Columbia college, in the city, is already an Episcopalian institution. For the college, at Geneva the sum of \$2400 has been subscribed. By an offer of the trustees, any person subscribing \$100 receives a certificate, by which he (or his heirs or assigns) is entitled to the right of sending to the college one student, free of any charge for tuition, for the period of twenty years.

Sunday Schools.—Upwards of 3000 children belonging to 43 different schools of the Sunday School Union Society, recently assembled in the Circus, N. York, and went through their exercises in the most creditable manner. These schools have produced, and do still produce many great advantages to children.

Three thousand bushels of Wheat, which was imported from the Baltic Sea to Boston have been sent to Baltimore for sale. One manufactory at Patterson, consumes a ton of HEMP a day; more than half of this hemp is imported because our Farmers will not grow it. The same thing is true of our Linnen and Wollen Manufactures, because our Farmers will not raise FLAX and WOOL, and every year we import some thousands of bushels of POTATOES. Is not this a strange state of things in an *Agricultural Country*? [Dem. Press.]

Foreign Grain.—In the ship Electra, recently arrived at Philadelphia from London, there came consigned to a single house, one thousand bushels of Rye!

An experienced farmer in Connecticut, states that pieces of cloth dipped in sulphur and grease, and placed upon poles about every ten or twelve rods through a piece of corn, will effectually secure it from the ravages of crows. He has practised this method with success the last 7 years.

POLITICAL

New-York, May 18.

LATEST FROM ENGLAND.

The ship Leeds, in 24 days from Liverpool, has this moment arrived, bringing London dates to the 23d of April.

The blow is struck—the French army has entered Spain.

EXPRESS FROM PARIS.

Courier Office, 3 o'clock.

We have just received by express, from Paris, the following telegraphic communication.

Paris April 22.

The port and citadel of Gutarra have been taken by our troops. Two hundred men among whom were two colonels and ten other officers have been taken, together with five pieces of cannon, and provisions.

It is said that the enemy have abandoned Burgos since the 14th. Every where the French army meet with the best reception.

Head Quarters of Bayonne, April 2, 1823.

By his Royal Highness the Prince, General in Chief, the Counsellor of State, Civil Commissioner of his Most Christian Majesty of France, DE MARTIGNAC

ARMY OF THE PYRENEES.

ORDER OF THE DAY

Soldiers! The confidence of the King has placed me at your head, in order to fulfil the noblest of missions. It is not the spirit of conquest which has made us take up arms, a more generous motive animates us: we are going to place a King on his throne, to reconcile his people with him, and to re-establish in a neighbouring country, which is a prey to anarchy, the order necessary to the happiness and safety of the two Kingdoms. Soldiers! You will respect, and cause to be respected, religion, laws, and property; and you will render easy the accomplishment of the duty which is imposed on me, of maintaining the most rigid discipline.

LOUIS ANTOINE

Head quarters, Bayonne, April 3.

An Embargo has been laid on all the Spanish vessels in the ports of France.

On the 16th inst. the Spanish ports in the Peninsula and adjacent islands were closed against all vessels and effects belonging to France, Austria, Prussia and Russia.

From Mexico.—Captain Mathews, who left Tampico on the 25th ult. states that on the 9th, the Congress of Mexico decreed that the Ex-Emperor Iurbide should be banished to Italy, and that he should be allowed a pension of 25,000 dollars per annum. Capt. M. has brought despatches from the Mexican government to its ministers here and from the American Consul. [Balt Chron.]

The Boston Patriot states that the South American Commissioners, who recently arrived in the schooner Planet, are not Commissioners from the government of Guatemala—They are from the province of St. Salvador, which separated from Guatemala, formed a Congress, and declared themselves confederated with the United States of N. America, in whose name they sustained the war which Gen. Filisola with Guatemalan and Mexican troops made against them to bring them under the imperial government.

Grand Concert.

The admirers of Music are invited to attend the CONCERT OF

VOCAL AND INSTRUMENTAL MUSIC.

To be holden on Saturday the 31st Inst. at the Second Presbyterian Church, under the direction of the subscriber.

Doors to open at one, and performances to commence at two o'clock.—TICKETS at 25 cents, to be had at Messrs. Wilson's & Porter's Book-Stores.

The proceeds of the Tickets to go to defray the expenses of procuring musicians from abroad.

R. CHORAF.

Wilmington, May 22, 1823.

NEW TRACTS,

A good assortment just received.

PARCHMENT.

Just received and for sale here a supply of large and very superior parchment.

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Suitable for stores and schools, cheap.